

Boys and girls of Athenian boys chosen from every tribe assembled at the sanctuary of Dionysus, the god of the vine. There, branches of vines laden with ripe grapes were given to them, and holding them in their hands they raced to the sanctuary of Athena Sciras. The winner drained a cup containing a mixture of olive-oil, wine, honey, cheese, and barley-groats. It was necessary that both the boy-runners should be alive.¹ At the same day, an Athenian boy, whose parents must both be alive, carried in procession a branch of olive wreathed with white and purple wool and decked with fruits of many kinds, while a chorus sang that the branch bore figs, fat loaves, honey, oil, and wine. Thus they went in procession to a temple of Apollo, at the door of which the boy deposited the holy bough. The ceremony is said to have been instituted by the Athenians in obedience to an oracle for the purpose of supplicating the help of the god in a season of dearth.² Similar boughs similarly laden with fruits and loaves were hung up on the doors of every Athenian house and allowed to remain there a year, at the end of which they were replaced by fresh ones. While the branch was being fastened to the door, a boy whose parents were both alive recited the same verses about the branch bearing figs, fat loaves, honey, oil, and wine. This custom also is said to have been instituted for the sake of putting an end to a dearth.³ The people of Magnesia on the Maeander vowed a bull every year to Zeus, the Saviour of the City, in the month of Cronion, at the beginning of sowing, and after maintaining the animal at the public expense throughout the winter they sacrificed it, apparently at harvest-time, in the following summer. Nine boys and nine girls, whose fathers and mothers were all living, took part in the religious services of the consecration and the sacrifice of the bull. At the consecration public prayers were offered for the safety of the city.

and the land, for the safety of the citizens and their
 children, for the safety of all that dwelt in the city and the
 for peace and wealth and abundance of corn and all other
 and for the cattle. A herald led the prayers, and the
 priestess, the boys and girls, the high officers and
 magistrates, all

¹ Proclus, in Photius, *Bibliotheca*, und *Feldkulte* pp.
 214 sqq.
 p. 322 A, ed. I. Bekker (Berlin, 1824); Athenaeus, xi. pp. 495 - Eustathius on
 Homer,
 s. Scholiast on Nicker? *Alvcl* «5, P¹ 12*3 ;

pharmacy 109. Only the last of
 these writers mentions that the boys^{tar, ch}» *Thesem* > A²²
 According to a had to be d^{rfa}Xe*. As to this^{scholst}. on
 Anstophanes (*Plutus*
 and the following custom see A. TM*\$ ** branch
 might be either of
 Mommsen, *Feste der Stadt Athen im* olive or laurel.
Alterthum (Leipzig, 1898), pp. 278 ³ Scholiast on
Etymologicon
 p¹ 3¹ *8 ^, s.v. ΒΥ«r« ; Plu-